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ABSTRACT

THE PRODUCT OF TWO SUMMER INSTITUTES TO PREPARE TEACHERS AND ADMINISTRATORS FOR SCHOOL INTEGRATION, THIS REPORT CONTAINS A RESOURCE MANUAL ON "THE NEGRO IN AMERICAN HISTORY," DEVELOPED WITH THE HELP OF DR. JOHN HOPE FRANKLIN. FOR FULL ABSTRACT OF INSTITUTE PROCEEDINGS, SEE UD 009 479. FOR OTHER RESOURCE MANUALS, SEE UD 009 480, UD 009 481, UD 009 482, AND UD 009 483. (KG)

THE NEGRO IN AMERICAN HISTORY

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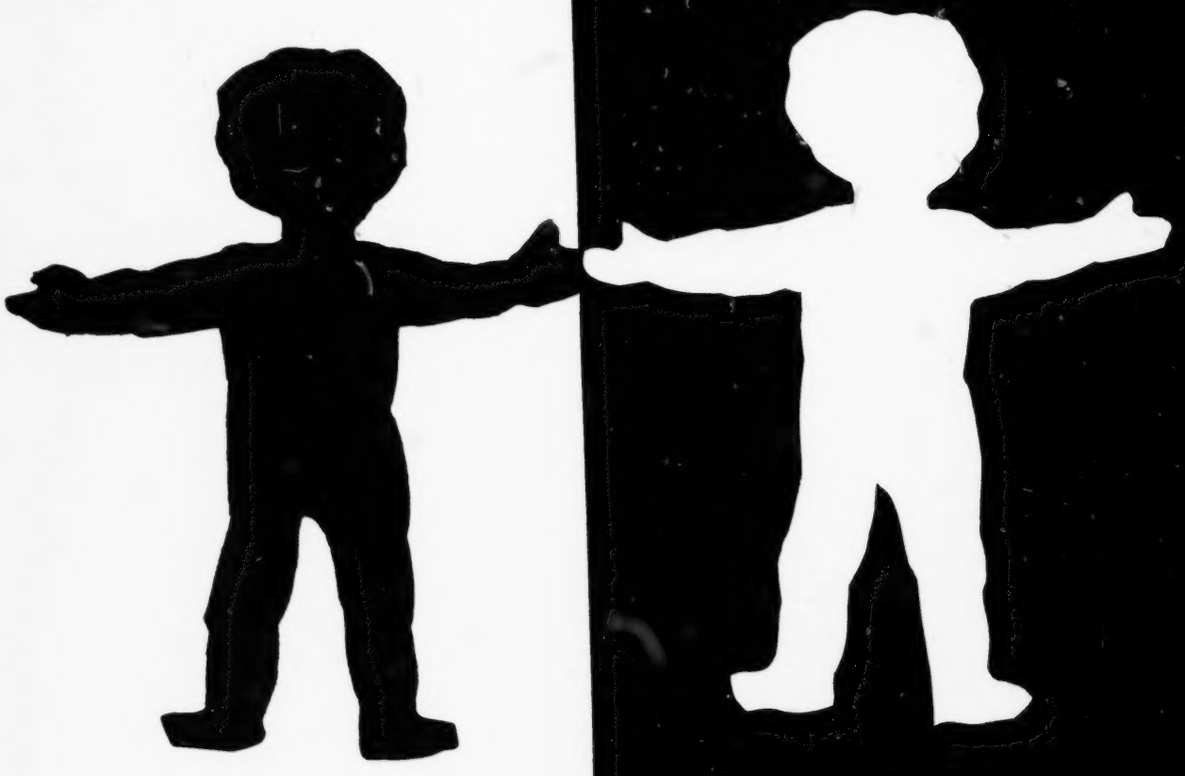

Community Consolidated Schools

District 65

Evanston, Illinois

Dr. Gregory C. Coffin

Superintendent of Schools

Dr. Laval S. Wilson Project Director

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WHERE DO WE GO FROM HERE?

One of the great liabilities of history is that all too many people fail to remain awake through great periods of social change. Every society has its protectors of the status quo and its fraternities of the indifferent who are notorious for sleeping through revolutions. But today our very survival depends on our ability to stay awake, to adjust to new ideas, to remain vigilant and to face the challenge of change. The large house in which we live demands that we transform this world-wide neighborhood into a world-wide brotherhood. Together we must learn to live as brothers or together we will be forced to perish as fools.[1]

We will be greatly misled if we feel that the problem will work itself out. Structures of evil do not crumble by passive waiting. If history teaches anything, it is that evil is recalcitrant and determined, and never voluntarily relinquishes its hold short of an almost fanatical resistance.[2]

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[1] Martin Luther King, Jr., Where Do We Go From Here: Chaos or Community? (New York: Bantam Books, Inc., 1968), pp. 199-200.

[2] Ibid. p. 151.

DEC

An In-Service Training Program Which Focuses on Assisting Educators of School District 65 to Develop Some Common Understandings About Crucial Integration Issues

COMMUNITY CONSOLIDATED SCHOOLS
District 65
EVANSTON, ILLINOIS

1968 - 1969
School Year

Gregory C. Coffin
Superintendent of Schools

Laval S. Wilson
Project Director

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THE NEGRO IN AMERICAN HISTORY

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SUPERINTENDENT'S MESSAGE

When I spoke before Upsilon Chapter of Phi Delta Kappa last year, explaining our plan for school integration in District 65, one of the points emphasized was this: No matter what we do in the schools to teach our children about the contributions of the American Negro to the development of this country, no matter what we teach about the basic equality of man, too often it is all contrary to the direct exposure which boys and girls get. Whether you subscribe to John Dewey, or to one of the current high priests of education such as Jerome Bruner, you must still agree that true education is the result of both direct and vicarious learning experiences.

If all direct experiences are contrary to all vicarious experiences, it is not unreasonable to suppose that attitudes of boys and girls -- attitudes learned in the elementary grades -- are going to be shaped significantly by these direct experiences. The answer, then, is to enable the children to have positive early educational experiences, learning with and from each other.

In School District 65, the youngsters, teachers, administrators, general staff, parents and community have completed one year of districtwide school integration. Available evidence seems to indicate that we had a very successful year. For the first time in the lives of many people who live in this community, blacks and whites have interacted in meaningful ways. Young people have begun to develop mutual respect and appreciation for each other as individuals, without regard to skin color. Teachers have relearned the fact that children of whatever color are individuals with individual needs and abilities, and have worked toward providing for these both professionally and personally.

The districtwide in-service training programs we have had for the past two summers have assisted all teachers and students to understand better the content and the attitudinal aspects of integrated education. We feel that we have started on the long road to real integration, and we are glad to share with others some of the things we have learned. The materials resulting from the 1968 in-service work reflect much of what we have learned. We hope they will prove to be useful tools to others who share our goal of the best possible educational experiences for all our youngsters.

Gregory C. Coffin
Superintendent of Schools

FOREWORD

School integration is working in Evanston. If, though, you feel that I am attempting to indicate that we had a year of integration without problems, let me dispel that notion. Successful school integration is a hard, long, and difficult task. We did have problems last year. We will have more problems this year. But, the professional staff of District 65 is deeply involved in in-service training programs which will be of significant assistance to us as we attempt to overcome problems associated with quality, integrated education.

After one year of districtwide integration, it would seem helpful if all of our teachers in all of our schools were provided an opportunity to develop some common understandings about some crucial issues. Our colleagues who participated in the 1968 Summer Integration Institute have developed materials which will be helpful in sensitizing us to the significance of ten of these issues. The resource manuals and film shorts which were produced will be of tremendous value in making the rocky road of integrated education a very rewarding experience for the boys and girls about whom we care so much.

Laval S. Wilson
Project Director

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SECTION I

INTRODUCTION TO MATERIALS

DEVELOPING COMMON UNDERSTANDINGS ABOUT CRUCIAL INTEGRATION ISSUES

Background of the Evanston In-Service Training Program

In the fall of 1967, School District 65 of Evanston, Illinois, put into effect a districtwide integration plan. To implement the plan school attendance areas were redrawn for all of the district's sixteen elementary schools. In addition, the previously all-Negro Foster School was eliminated. The Negro students who would have attended Foster were reassigned to other schools on a percentage-of-enrollment basis. The building facility which was the Foster School is now an experimental laboratory school with voluntary enrollment from throughout the district. All Negro youngsters in District 65 are now attending school on an integrated basis.

In preparation for school integration, District 65 conducted an Integration Institute for more than 300 teachers and administrators during the summer of 1967. The purpose of that program was to assist educators to become more aware of the many factors associated with quality school integration. During the 1967-68 school year, teachers and administrators indicated the tremendous benefits they received from the 1967 Summer Institute.

By no means, though, did we feel that one institute solved for us all or even a majority of our integration problems. Successful

integration is a long process. Attitude changes are sometimes long in coming. We must work continuously at this difficult task. For the educators, upon whose shoulders a great deal of the success of school integration will rest, continuous assistance must be provided in solving integration problems.

Second Summer Institute

As we proceeded through the first year of our integration plan, the need for a set of common understandings concerning certain issues for all educators in the district became apparent. The 1968 Summer Integration Institute was created to meet this need. This Institute focused on developing some common understandings about some very crucial issues in a corps of educators from our school district. Ten such understandings were identified and studied during the institute. They were as follows:

1. Black Power and Its Effect on Racial Interaction
2. Common Prejudices of Negroes and Whites
3. Discipline Standards in Integrated Schools
4. Family Background and School Achievement
5. Grouping Children in Integrated Schools
6. Interpersonal Relations Among Students
7. Race and Intelligence
8. Sensitivity to Interpersonal Relationships

9. The Black Self Concept

10. The Negro in American History

Resource manuals, Unipacs, and film shorts were developed for each of the ten issues. Ten small groups of five or six members each had the specific task of writing one Teacher Resource Manual, one Student Resource Manual, and several Unipacs. In addition, instructional consultants to the Institute made thirty-minute film shorts about each of the ten crucial issues. Together, the written materials and the films will serve as the basis for our district-wide in-service training program.

An Example of the Materials Developed During the Institute

Let us look at one set of materials developed during the Institute. As an example, let us look at the crucial issue entitled, The Negro in American History. The Instructional Consultants for this concept were Dr. John Hope Franklin and Mrs. Beatrice Young. Dr. Franklin made a major presentation to the participants of the Institute*. This presentation on the Negro in our history served as background information for all of the participants. Dr. Franklin and Mrs. Young then became consultants to just the six people who were to write the Teacher and Student Resource Manuals and Unipacs. Essentially, they elicited from the consultants all types of information which could be incorporated into

---

* A two-hour film of Dr. Franklin's original presentation on The Negro in American History is available for distribution through School District 65.

the written materials. At the same time, the history group and the consultants discussed the content of a thirty-minute film short. Together they outlined the concepts which seemed most crucial for inclusion in the film short. The thirty-minute film short that Dr. Franklin then made was recorded on 16mm film and became the correlate to the Teacher Resource Manual -- The Negro in American History. These two items, then, will provide a great deal of content about the Negro in American history, resources to which one could turn for more information and specific activities which would be of assistance in becoming more knowledgeable about the topic.

Even though the above example is concerned with the crucial issue The Negro in American History, each of the ten manuals and film shorts was developed in a similar manner. Usually, more than one consultant was available to each writing group. This provided a tremendous amount of expertise for the ten groups as they began to formulate ideas for inclusion in their manuals.

A Description of the Materials and Suggestions for Their Use

We suggest that all members of a school staff be involved in this in-service training program from beginning to end. One of each of the ten crucial issues should be the focus of attention for each of the ten months of the school year. We are not suggesting, though, that the first week of each month or each Monday of a week be Negro history week or day. The ideas suggested in the materials can be most helpful to the teachers and youngsters if, once they have been introduced, they become an integral aspect of the daily activities of the schools.

Teacher Manual

The teacher's manual has been developed as a resource for aiding teachers and other adults to develop understandings about crucial issues.

This manual is sectioned into Main Ideas, Sub-Ideas, Behavioral Objectives, Content, Activities, and Bibliography. Definitions for these terms are provided below:

A. Main Idea -- An overriding or general idea which has breadth and depth.

B. Sub-Idea -- Specific ideas which contribute to and make up the main idea. The objectives are built around these.

C. Behavioral Objective -- The specific measurable goal which will demonstrate knowledge of the main idea or sub-idea.

D. Content -- Subject matter which will assist in developing better understandings about the main idea and sub-idea.

E. Activity -- The procedures and methods which will contribute to and aid in achieving the behavioral objective.

F. Bibliography -- Includes references to books, periodicals, poems, writings, records, tapes, and speeches pertaining to the main idea and sub-ideas.

Film Short

The film short is a thirty-minute presentation about one of ten crucial integration issues. There is one film short for each teacher manual.

Student Manual

Each student manual is similar in format to the teacher manual. The content section, though, has been deleted from this manual. Even though this manual is entitled "student manual," it is to be used by the teacher and not the student. The contents of the teacher manual have been worded in student language for the student manual. In this way, the teacher can integrate the main ideas and sub-ideas into her classroom teaching without having to rethink the teacher concepts into those appropriate for students.

Unipac

A Unipac is a self instructional set of materials for the student.* The term literally means a one idea package. The Unipacs developed during the Institute focus on furthering understandings about one of the sub-ideas included in the teacher and student manuals. The Unipac is similar in format to the manuals. Both utilize a Main Concept (Main Idea), Sub-Concepts (Sub-Ideas), Behavioral Objectives, and Activities. In addition, there is a pre-test and a post-test to evaluate understandings before using the Unipac and after its use. There are two sections to each Unipac, a teacher section and one for the student. The teacher section provides her with the necessary information to help each child work independently with his Unipac.

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* In general, the Unipacs have taken the form of the model provided by The IDEA Materials Dissemination Center in South Laguna, California.

Even though our Unipacs were developed as self instructional materials, consideration must be given to the skills and maturity of each student. Therefore, some 8th grade youngsters may be able, after a short introduction, to independently work through many Unipacs. In comparison, kindergarten or first grade students may need to proceed through such material only under the supervision of the teacher -- in large group or small group lessons.

Resource Persons

At least one teacher in each school in District 65 participated in the Institute. As we implement the in-service training program, the representative(s) from your building should be invaluable as a resource. Although each manual and Unipac is different, the format for each is very similar. Each participant, therefore, was involved in writing materials similar to the type you are about to read and can provide helpful suggestions for maximizing its use.

Summary

The film shorts and teacher manuals are geared to furthering the understandings of teachers or other adults about crucial integration issues. Once teachers have developed some common understandings, they then can meaningfully integrate these understandings into the classroom. The student manuals, worded in student behavioral terms, will be quite helpful to the teacher as a resource for student activities and references as she implements the ideas during various

lessons. The manuals are constructed in a general to the specific framework.

To augment the various lesson ideas presented by the teacher from the teacher and student manuals, the Unipacs may be used. These are geared to self instruction, depending upon the maturity of the student.

Specific Suggestions for Implementing the In-Service Training Program

1. All members of a staff should participate in the in-service training program. In general, a staff should focus on developing understandings about one crucial issue a month.
2. A regular meeting date should be designated and a series of meetings should be scheduled. As a minimum, we suggest one general meeting a month of an hour and a half in length. The purpose of the meeting should be the development of teacher understandings about a particular crucial issue.

   Within two weeks, this meeting should be followed by a second one of an hour. This meeting should be used for small group discussions, department discussions, or subject area discussions, to determine the most feasible ways to integrate the particular crucial issue into classroom lessons.
3. Each participant should be provided a copy of the teacher and student manuals about the crucial issue to be studied prior to the first time the group is to meet. This will provide an opportunity for each participant to become fairly familiar with the material so that he can be an active discussant during the meeting.

4. The film short should be shown at the beginning of the first meeting.
5. A chairman, or discussion leader, should be designated to keep discussion moving in a fairly orderly manner.
6. After viewing the film, the following should occur:
   A. Discussion in large group.
      1. Relate film ideas to teacher manual.
      2. Clarify concerns raised about Main Idea, Sub-Ideas, Behavioral Objectives, Content, and Activities.
      3. Attempt to get participants to express and discuss their true feelings.
   B. If your staff is too large to accommodate meaningful discussion in one large group, break into two or more smaller groups of no less than fourteen in a group.
7. The representative(s) from your school who participated in the Institute can serve as an invaluable resource in better understanding and implementing the use of the in-service training materials.
8. Discussion about the use of the Unipac and methods of implementing the crucial issues with the students should be undertaken at the second meeting.
9. The Unipacs which were written to accompany a manual should be used first with your students. After this occurs, any other Unipac which seems helpful should be used whenever the appropriate occasion arises.
10. Provide the opportunity on an ongoing basis for the crucial issues to be an important aspect of the classroom learning of each student.

Concluding Remarks

The implementation of this in-service training program will not be an easy task. Race relations is an emotionally packed, tense type of "happening." We are hopeful, though, that your participation in this program will be a rewarding experience for you and all of your youngsters.

In June, we hope you might indicate a feeling similar to that of one of our Institute participants. "I have never worked so hard in such a short time. The experiences have been frustrating, rewarding, and enriching. An extremely valuable experience in personal and intellectual growth."

SECTION II

TEACHER RESOURCE MANUAL

(For Teacher Use Only)

There is on the next page of this section a summary page which lists the Main Idea and all the Sub-Ideas developed for the entire Teacher Resource Manual. After this summary page each of the Sub-Ideas is presented in sequential order. First in the sequence, then, is the Sub-Idea, followed by a Behavioral Objective, Content, and Suggested Activities.

THE NEGRO IN AMERICAN HISTORY

MAIN IDEA: Traditional American history and culture perpetrates destructive myths concerning Negroes. An eradication of such myths offers necessary attitudinal changes and leads to meaningful classroom action.

Sub-Ideas:

I. The Revolutionary War--its spirit and documents--did not provide freedom and independence to all who lived in America.

II. In order to change the traditional myth that slaves were lazy, docile, and childlike, the institution of slavery must be viewed as destructive to all Americans.

III. Contrary to popular belief, Negroes contributed greatly to gaining their own freedom.

IV. There is a continuing myth that Negroes were happy with slavery and reluctant to receive freedom. However, some of the events of history prove that Negroes worked for political freedom, enjoyed it, and in the process contributed to their own people and to the nation.

V. It has been assumed that slavery cast no shadow on American thinking in the 20th century.

VI. The ideas behind the Civil Rights movement, the Separatism movement, and the Black Power movement are not new. Much of what we see today in these philosophies existed in earlier times in the Negroes' struggle for freedom.

VII. The Negro contributed to America's cultural heritage.

SUB-IDEA I:

The Revolutionary War--its spirit and documents--did not provide freedom and independence to all who lived in America.

BEHAVIORAL OBJECTIVE:

In order to demonstrate differences between documents and reality, the teacher should read the Declaration of Independence carefully, and discuss these discrepancies with others.

C O N T E N T

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty and the Pursuit of Happiness....
(The Declaration of Independence.)

"That liberty is a great thing we know from our own feelings, and may likewise judge so far from the conduct of the white people in the late war. How much money has been spent and how many lives have been lost to defend their liberty! I must say that I have hoped that God would open their eyes, when they were so much engaged for liberty to think of the state of the poor blacks, and to pity us...." Jupiter Hammon, 1787.
(Benjamin Quarles, The Negro in the American Revolution, p. 182.)

1. Slavery was an established institution in America by the end of the seventeenth century.

Although New England's Negroes were often termed "servants," they were in most instances slaves, the former term being preferred by Puritan masters.... But, by whatever term he was designated, the Negro was to be found in every one of the thirteen mainland colonies, his presence in each dating invariably from its first years of settlement....
(Benjamin Quarles, The Negro in the Making of America, p. 37.)

2. It was in the state of Massachusetts that slavery was developed and rationalized, before it was legalized in Virginia in 1667.

> At first religion was the rationalization; Negroes were good material for slavery because they were not Christians. Between 1667 and 1682, the basis shifted to race. Virginia said it first, in her law of 1667: "...the conferring of baptism doth not alter the condition of the person as to his bondage or freedom." After that, it was easy. A series of laws stripped the Negro slave of all rights of personality and made color a badge of servitude. The Negro population lunged forward. By 1710, the number had increased to 50,000. When the Declaration of Independence was signed, there were 500,000. (Lerone Bennett, Before the Mayflower, p. 37-38.)

A Virginia law of 1669 stated:

> ...If any slave resist his master (or other by his master's order correcting him) and by the extremity of coercion could chance to die, that his death shall not be accounted a felony, but the master (or that other person) be acquitted from molestation, since it cannot be presumed that prepensed malice (which alone makes murder a felony) should induce any man to destroy his own estate....
> (William Katz, Eyewitness: The Negro in American History, p. 34.)

3. George Washington and Thomas Jefferson, like most of the founding fathers, owned slaves. George Washington wrote:

> When slaves who are happy and contented with their present master, are tampered with and seduced to leave; when a conduct of this sort begets discontent on one side and resentment on the other, and when it happens to fall on a man, whose purse will not measure with that of the Society, and he loses his property for want of means to defend it, it is oppression in the latter case, and not humanity in any, because it introduces more evils than it can cure....
> (William Katz, Eyewitness: The Negro in American History, p. 41.)

> Thomas Jefferson, a worried slaveholder, inserted a clause in the Declaration of Independence which indicted the King of England for promoting slavery.... This clause was struck out in deference to slaveholders and slave carriers who had grave doubts about the meaning of the sentence: "All men are created equal...."
> (Lerone Bennett, Before the Mayflower, p. 49.)

4. Although slaves were willing to fight in the Revolutionary War as a means of achieving their own freedom, the fear of an armed slave revolt caused the white establishment to refuse their offers to fight the British.

5. The offer on the part of the British to grant freedom to any slave who fought on their side forced the revolutionary colonial leadership to make a similar offer to the Negro.

> Negroes served in the Revolutionary army and navy in spite of attempts by some Americans to keep them out. Slaveholders in the Continental Congress had George Washington halt enlistments of Negroes. But steps taken by the British soon led to a change in this policy. The British Governor, Lord Dunmore, offered freedom to any slaves reaching his lines. Many made the attempt. The Continental Army decided to accept Negroes rather than see them used by the enemy.
> (William Katz, Eyewitness: The Negro in American History, p. 47.)

6. Of the Negroes who fought in the Revolutionary War, a number were able to gain their freedom. The life of the vast majority of slaves remained unchanged, however.

7. The Constitution intensified the already prevalent attitude that slaves were not whole persons. It was agreed through compromise at the Constitutional Convention in 1789, that in return for the opportunity to continue slave trade for twenty years, Negro slaves were to be counted in the census on a ratio of five to three, i.e., five Negroes equal three white men.

> Representatives and direct Taxes shall be apportioned among the several States which may be included within the Union, according to their respective Numbers, (which shall be determined by adding to the whole Number of free Persons, including those bound to Service for a Term of Years, and excluding Indians not taxed, three fifths of all other Persons).
> (The United States Constitution, Article I, Section 2.)

Suggested Activities:

1. Make a bulletin board displaying a copy of the Declaration of Independence and pictures of life under slavery.

2. Read Chapter I, entitled "The Beginnings" in the book Out of the Past by Carl N. Degler. Discuss your reaction to this reading with a small group.

ADD YOUR OWN ACTIVITIES

> The myth of the Negro past is one of the principal supports of race prejudice in this country.... Unrecognized in its efficacy, it rationalizes discrimination in everyday contact between Negroes and whites, influences the shaping of policy where Negroes are concerned and affects the trends of research by scholars. (Melville J. Herskovits, The Myth of the Negro Past.)

> This raises a psychological point that remains valid today. Because the Negro was "different" in appearance, many whites justified their different treatment of him. Christianity added another rationalization for slavery. (Eric Lincoln, The Negro Pilgrimage in America, p. 23.)

See also: Lerone Bennett, The Negro Mood, and W. E. B. DuBois, The Souls of Black Folk, Chapter III, pp. 42-54.

3. Marriage was not allowed to slaves although there was great desire for a stable family life. Negro mothers risked their lives to allow their children to escape slavery. Slave owners' family lives were not good examples for the slaves to follow.

> Slave marriages had no such recognition in the state codes; instead they were regulated by whatever laws the owners saw fit to enforce. (Kenneth M. Stampp, The Peculiar Institution, p. 341.)

4. The myth that the Negro slaves sang, danced and that they were always jovial can be contradicted by the truth that their songs and dances were used for escape purposes and for showing dissatisfaction with their lives. Open revolt also showed how unhappy they were with servitude. The spirituals expressed escape. Dance relieved depressed minds. "Such an approach was essentially escapist--to sing of bright mansions above would take one's mind off the drabness of slave row." (Benjamin Quarles, The Negro in the Making of America, p. 76.)

See also: Jane Shackelford, The Child's Story of the Negro, p. 83-120.

> The myth of the Negro past is one of the principal supports of race prejudice in this country.... Unrecognized in its efficacy, it rationalizes discrimination in everyday contact between Negroes and whites, influences the shaping of policy where Negroes are concerned and affects the trends of research by scholars. (Melville J. Herskovits, The Myth of the Negro Past.)

> This raises a psychological point that remains valid today. Because the Negro was "different" in appearance, many whites justified their different treatment of him. Christianity added another rationalization for slavery. (Eric Lincoln, The Negro Pilgrimage in America, p. 23)

See also: Lerone Bennett, The Negro Mood, and W. E. B. DuBois, The Souls of Black Folk, Chapter III, pp. 42-54.

3. Marriage was not allowed to slaves although there was great desire for a stable family life. Negro mothers risked their lives to allow their children to escape slavery. Slave owners' family lives were not good examples for the slaves to follow.

> Slave marriages had no such recognition in the state codes; instead they were regulated by whatever laws the owners saw fit to enforce. (Kenneth M. Stampp, The Peculiar Institution, p. 341.)

4. The myth that the Negro slaves sang, danced and that they were always jovial can be contradicted by the truth that their songs and dances were used for escape purposes and for showing dissatisfaction with their lives. Open revolt also showed how unhappy they were with servitude. The spirituals expressed escape. Dance relieved depressed minds. "Such an approach was essentially escapist--to sing of bright mansions above would take one's mind off the drabness of slave row." (Benjamin Quarles, The Negro in the Making of America, p. 76.)

See also: Jane Shackelford, The Child's Story of the Negro, p. 83-12

5. It has been said that slaves have not made any significant contributions. However, in addition to singular contributions such as those offered by Francisko, first settler of Brooklyn, Crispus Attucks, James Lafayette, Frederick Douglass, Phyllis Wheatley, first woman poetess, Benjamin Banneker, it was the slaves who cleared the forest, built the cities, tilled the soil, and worked as artisans and skilled craftsmen. This country was, in fact, built on the backs of black men and women.
(Russell Adams, Great Negroes Past and Present.)

   See also: Kenneth M. Stampp, The Peculiar Institution, Eric C. Lincoln, The Negro Pilgrimage in America, pp. 12-17, and Benjamin Quarles, The Negro in the Making of America, Chapter 2.

6. The myth that Negroes made no resistance to slavery must be destroyed. Slaves resisted in their daily activities, such as feigning ignorance, breaking tools, refusing to work (sit-ins), burning barns, planned starvation; in addition, of course, there were the outward examples of revolt, insurrection and running away. Revolts occurred even on board the slaveships.

> The constant fear of slave rebellion made life in the South a nightmare.... The first settlements within the present borders of the U.S. to contain Negro slaves were the victims of the first slave revolt. The Negro registered his protest against slavery in other ways than open revolt; outstanding were the methods of slowing down work.
> (Melville J. Herskovits, The Myth of the Negro Past, pp. 96-99.)

7. The oft-repeated statement that some slaves were treated well must be viewed in the light that slavery is always unjust.

> "It is a pity," a North Carolina planter wrote sadly, "that agreeable to the nature of things Slavery and Tyranny must go together and that there is no such thing as having an obedient and useful slave, without the painful exercise of undue and tyrannical authority."
> (Kenneth M. Stampp, The Peculiar Institution, p. 237.)

Suggested Activity:

1. Read Chapter 6 "The American Tragedy" from Out of Our Past by Carl N. Degler, Harper, 1959. Discuss the findings of this chapter as they relate to contents of this section.

ADD YOUR OWN ACTIVITIES

SUB-IDEA III:

Contrary to the popular belief, Negroes contributed greatly to gaining their own freedom.

BEHAVIORAL OBJECTIVE:

Given various documents and publications from the bibliography, select some arguments proving that Negroes sought their own freedom, and be able to discuss the reasons why the myth of the "great white emancipator" was maintained.

C O N T E N T

1. Negroes such as Frederick Douglass, James Forten, and Henry Highland Garnet were directly involved in the abolitionist movement.

   A. Frederick Douglass was the most important Negro abolitionist of the nineteenth century. To Douglass, slavery was an enemy of man's growth and development. Because of its physical and social handicaps, Frederick resolved that he would not die a slave. Until his death, on February 15, 1895, Frederick Douglass fought for freedom. He used his oratorical gifts to help overthrow the whole system of slavery so that men, women, and children might have hope, freedom of expression, and an equal opportunity to participate in the privileges, and to assume the responsibilities, of American citizenship.
   (Frederick Douglass, Life and Times of Frederick Douglass.)

   B. James Forten was one of the first American abolitionists. Many social, literary, debating, educational, and welfare societies were formed by the Negro people. Typical of these was the "Pennsylvania Augustine Society," for the education of Negro people, established by prominent Philadelphia Negroes, such as James Forten, in 1818.
   (Charlotte Forten, Free Negro in the Slave Era.)

   C. Henry Highland Garnet was present at the National Negro Convention on August 21-24, 1843, held in Buffalo, New York. Garnet delivered a very militant speech at this convention entitled, "An Address to the Slaves of the United States," which attracted national attention, and which failed by one vote to be adopted as the sentiments of the convention.

> Your grievances, brethren, are many. We shall not attempt, in this short address, to present to the world all the dark catalogue of this nation's sins, which have been committed upon an innocent people. Nor is it indeed necessary, for you feel them from day to day, and all the civilized world look upon them with amazement.... Brethren, Arise, Arise! Strike for your lives and liberties. Now is the day and the hour. Let every slave throughout the land do this, and the days of slavery are numbered. You cannot be more oppressed than you have been--you cannot suffer greater cruelties than you have already. Rather die freemen than live to be slaves. Remember that you are four millions!
> (Herbert Aptheker, A Documentary History of the Negro People in the United States, Doc. 94.)

2. The underground railroad had a tremendous influence on the eventual end of slavery.

   A. Harriet Tubman became one of the most successful conductors in the underground railroad. It is estimated that she brought more than three hundred slaves to freedom in the decade between 1850 and 1860.
   (Langston Hughes, Famous American Negroes.)

   B. One hundred thousand slaves escaped by this method, while two hundred thousand attempted this escape.

3. There were over 250 recorded slave revolts.

   A. The first slave revolt occurred in 1526 in the Spanish colonies. This pre-dates the revolt in the English colonies.

   B. The three major revolts were led by Gabriel Prosser, Denmark Vesey, and Nat Turner.

   C. Gabriel Prosser, the chosen leader of the very extensive slave conspiracy, was twenty-four years old. Several thousand Negroes were involved in this bid for freedom which occurred in the summer of 1800. No direct statement from Gabriel himself survives.
   (Herbert Aptheker, A Documentary History of the Negro People in the United States, Vol. I, Doc. 19.)

   D. One of the most extensive slave conspiracies in American history was that led in 1822 by Denmark Vesey of Charleston, South Carolina.
   (Ibid., Doc. 33.)

E. The best known of all American Negro Slave revolts, led by Nat Turner, broke out on August 21, 1831, in Southhampton County, Virginia. It was the climax of a three-year period of great slave unrest throughout the South, and had significant repercussions upon pro- and anti-slavery thought. (Ibid., Doc. 48.)

F. Two significant pamphlets written by Negroes were published in 1829. The more important of the two was the work of David Walker. He was active in anti-slavery work and was a leader in Boston's Colored Association. In 1829 he published his Appeal which created great excitement throughout the nation:

> ...that I shall not be assailed by those whose greatest earthly goals are, to keep us in abject ignorance and wretchedness, and who are of the firm conviction that Heaven has designed us and our children to be slaves and beasts of burden to them and their children.... For what is the use of living, when if in fact I am dead. But remember, Americans, that as miserable, wretched, degraded and abject as you have made us in preceding, and in this generation, to support you and your families, that some of you, (whites) on the continent of America, we'll yet curse the day that you ever were born. You want slaves, and want us for your slaves!!! My Colour will yet, root some of you out of the very face of the earth!!!!!
> (Ibid., Doc. 41B.)

G. Negroes fought with John Brown at Harpers' Ferry. John Brown's original party struck a daring blow against slavery in Harpers' Ferry, Virginia (now West Virginia). Five were Negroes; Shields Green, Dangerfield Newby, Sharrard, Lewis Leary, Osborne P. Anderson, and John A. Copeland. The story was published soon after in a volume entitled, A Voice from Harpers' Ferry (Boston, 1861).
(Ibid., Doc. 163.)

H. Black men fought for their freedom as soldiers in the Civil War. One hundred and eighty-six thousand Negro soldiers fought in the Civil War. With the Federal government committed to a policy of emancipation and permitting Negroes to enlist in the Army, Negro leaders played a decisive role in gaining such enlistments. Through this direct participation, the Negro people contributed directly and decisively toward the maintenance of the American Republic and their own liberation from chattel slavery.

Aptheker's volume of documentary history offers the following examples of black soldiers' involvement and reaction to the Civil War:

1) The first document is a letter from Frederick Douglass' son, Lewis, to his betrothed, dated July 20, 1863.

2) The second document is also a letter from a member of the 54th Massachusetts Regiment dated September 28, 1863, written by Corporal James Henry Gooding.

3) The third document is a letter written by Sgt. William H. Carney on October 13, 1863.

4) The fourth document is a letter signed "S.J.R." addressed to William Lloyd Garrison, dated January 18, 1864.

5) The fifth document is a letter written to William C. Nell by an anonymous sergeant of the 54th Massachusetts Regiment, dated August 26, 1864.

6) The sixth and seventh documents dated January 3, 1865, and February 3, 1865, were addressed to Major J. H. Cochrane written by Pvt. Howard and Sgt. John S. Leach.

7) The last document is a contemporaneous account of the battle experiences of the 29th Connecticut Colored Infantry from February through April, 1865. The author was J. J. Hill. (Ibid., Doc. 177, a-g).

4. The impact of the Negro National Convention Movement was notable in the black man's quest for freedom.

A. Petitions by Negroes were sent to Congress, for their freedom, throughout the period of slavery.

B. The first annual Negro Convention was held in Philadelphia, June 6-11, 1831. Their stated purpose was:

> ...to investigate the political standing of our brethren wherever dispersed, but more particularly the situation of those in this great Republic.
> (Ibid., Doc. 47.)

C. The Second Annual Negro Convention was again held in Philadelphia, June 4-13, 1832. The convention resolved to raise money for Negro refugees in Canada, to form Negro Temperance Societies, to boycott slave-made products, to petition state and national legislatures against slavery and discrimination, to employ a Negro lecturer on the question of Negro rights, and to continue the efforts for an industrial school.
(Ibid., Doc. 51.)

D. The Third Annual Convention of the people met in Philadelphia, June 3-13, 1833. A bitter denunciation levied against the presence of anti-Negro prejudice in the North was made.
(Ibid., Doc. 56.)

E. The Fourth Convention was held in New York City, June 2-13, 1834. The most important reason for this gathering was the need for unity among all opposing slavery.
(Ibid., Doc. 63.)

F. The Fifth Annual Convention of the Negro people met in Philadelphia, June 1-5, 1835. One of the most significant resolutions adopted read as follows:

> Resolved, that this convention recommend to the free people of Color throughout the United States, the propriety of petitioning Congress and their respective State legislatures to be admitted to the rights and privileges of American citizens, and that we be protected in the same....
> (Ibid., Doc. 65.)

Suggested Activities:

1. Read Aptheker (Vol. 1) Documents; select a document showing how Negroes contributed to obtaining their own freedom. Doc. 19, 33, 41, 47, 48, 80, 94, 176.

2. In view of the fact that the Civil War was the first photographed war in history, locate and display actual photographs of Negro regiments and activities in the Civil War.

3. Read and discuss the essay by Fawn Brodie, "Who Defends an Abolitionist?" in The Anti-Slavery Vanguard, Martin Duberman (ed.). Relate the effects of these distortions of history upon teachers.

ADD YOUR OWN ACTIVITIES

SUB-IDEA IV:

There is a continuing myth that Negroes were happy with slavery and reluctant to receive freedom. However, some of the events of history prove that the Negro worked for political freedom, enjoyed it, and in the process contributed to their own people and to the nation.

BEHAVIORAL OBJECTIVE:

The teacher should compare old and new points of view regarding the Negro during Reconstruction in order to demonstrate that Negroes were able to hold political office successfully and be able to discuss the reasons why the old or traditional view of corrupt Black politicians was popular for many generations.

C O N T E N T

1. One hundred eighty thousand black men fought in the Civil War, composing 9-10% of the Union Army. Many of these black men would continue their fight for freedom as politicians during Reconstruction.

> "The colored man will go where duty shall call him though not because he is colored. He will stand by the side of his white brave fellow countrymen.... Yes, all this for freedom, their common country, and the right. This he will do without price; but he would have his rights."
> Appeared in The Liberator, 1861.
> (Herbert Aptheker, A Documentary History of the Negro People in the United States, Vol. I, Doc. 173, a., b., c.)

2. The idea that Negroes were immature politically and unable to handle public office was disproven by the events of the Reconstruction Period. Twenty-two Negro Congressmen and two Senators took their seats in Washington, D.C. There were also numerous Negroes in state offices throughout the South including Lt. Governors in Mississippi, South Carolina, and Louisiana.
(Lerone Bennett, Before the Mayflower, pp. 183-219.)

3. The myth has existed that the Reconstruction Period was corrupt because of Negro office holders. There was considerable corruption in the country at that time. This was the period of the Tweed Ring, and in Washington and New York political depravity was widespread. Corruption was both white and black but "the evidence on this subject (corrupt blacks) is so confusing as to be almost worthless. Nine-tenths of the evidence is hearsay and innuendo. Most of the rest would not be admissible in the meanest police court." (Ibid.)

4. It has been said that Negroes were not interested in education, but, as early as 1787, Negroes were asking for equal educational facilities. During Reconstruction, while Negroes were in the legislature, the first public schools in the South were created.

> We therefore pray your honors that you would in your wisdom some provision may be made for the education of our dear children. 1787.
> (Herbert Aptheker, A Documentary History of the Negro People in the United States, Vol. I, Doc. 7.)

> "We therefore are convinced that it is an unquestionable duty which we owe to ourselves, to our posterity and to our God who has endowed us with intellectual powers, to use the best energies of our minds and our hearts, in devising and adapting the most effectual means to procure for our children a more extensive and useful education than we have heretofore had in our power to effect." Petition of prominent Philadelphia free Negroes, 1818.
> (Ibid., Doc. 31.)

> I find the children generally well-behaved, and eager to learn; yea, they are nearly all most eager to learn, and many of them make most rapid improvement. It is a great happiness to teach them. I wish some of these persons at the North, who say the race is hopelessly and naturally inferior, could see the readiness with which these children so long oppressed and deprived of every privilege, learn and understand.
> (Ibid., Doc. 178(a), written by Charlotte Forten, a Negro teacher in the South in 1862.)

5. The struggle to exclude the Negroes from voting and political power centered around secret societies such as the Ku Klux Klan. The successful political activities of the Negro stunned the white South. The plan of the Klan was to "reduce Negroes to political impotence." The fact that this and other organizations of this nature were formed would indicate that the whites were fearful of losing political control.
(Lerone Bennett, Before the Mayflower, p. 197.)

6. The theory that the slaves enjoyed their slavery was often illustrated by the fact that many slaves came back to the plantation after they were free. This is true; however, the reasons for this were economic. The Freedman's Bureau helped provide relief for the needy but the Negroes, who had been led to expect that they would get land from the government, found that these aids were either not enough or not forthcoming and therefore many of them returned to the farms to work as hired men or sharecroppers.
(Ibid.)

Suggested Activities:

1. View and discuss the film strips in the McGraw Hill "Negro in America" series.

2. Duplicate Chapter 8, "Black Power in Dixie," from Lerone Bennett's book, Before the Mayflower. The information in this chapter should be discussed by teachers in small groups.

ADD YOUR OWN ACTIVITIES

SUB-IDEA V:

It has been assumed that slavery cast no shadow on American thinking in the 20th century.

BEHAVIORAL OBJECTIVE:

Given a summary of the Supreme Court decision in the case of Plessy v. Ferguson, the teacher should be able to cite four or five examples of its effect on life in 20th century America.

C O N T E N T

1. The heritage of slavery has allowed white people to assume that Negroes want to be with their own people, thus have preferred imposed segregation.

2. Negroes who have been seeking integration in the past are readily disillusioned with integration on white people's terms.

3. What must become a reality is freedom of choice.

4. Americans have been allowed to think of Booker T. Washington as the ideal Negro American. This has kept Americans from being aware of the great black men and women who have fought throughout the 20th century for full equality, such as W. E. B. DuBois, Monroe Trotter, and Ida B. Wells.

> Ignored by a written history which skims the surface and misses the deeper currents underneath, Trotter is nevertheless honored by a living history which has confirmed his prophetic judgments and insights.
> (Lerone Bennett, "The Forgotten Hero of Civil Rights," Ebony, June 1968.)

5. Legal segregation occurred in America by overt acts in the 1890's; such as the Supreme Court Decision of Plessy versus Ferguson, and the re-writing of every Southern Constitution at the turn of the century to include the Poll Tax Amendment and Grandfather Clauses.

6. All of the above have created in America an endemic racism.

> Black people are legal citizens of the United States with, for the most part, the same legal rights as other citizens. Yet they stand as colonial subjects in relation to the white society.
> (Stokely Carmichael and Charles Hamilton, Black Power, p. 8.)

> Whenever a number of persons within a society have enjoyed for a considerable period of time certain opportunities for getting wealth, for exercising power and authority, and for successfully claiming prestige and social deference, there is a strong tendency for these people to feel that these benefits are theirs "by right."
> (Ibid.)

Suggested Activities:

1. Discuss Chapter 1, "White Power; The Colonial Situation," in Black Power by Carmichael and Hamilton, in the light of America's endemic racism.

2. Read and discuss James Baldwin's "A Talk to Harlem Teachers," distributed by the Illinois Commission on Human Relations. Outline the ways in which the heritage of slavery has affected both white and black Americans.

ADD YOUR OWN ACTIVITIES

SUB-IDEA VI:

The ideas behind the Civil Rights Movement, the Separatism movement, and the Black Power movement are not new. Much of what we see today in these philosophies existed in earlier times in the Negroes' struggle for freedom.

BEHAVIORAL OBJECTIVE:

Given the philosophies of Marcus Garvey and Stokely Carmichael, the teacher should be able to compare and contrast them in a small group discussion.

C O N T E N T

1. **In 1890, the all-Negro Texas Farmers Colored Association proposed that a separate state for Negroes would be the answer to the racial prejudices that were seemingly inevitable in a bi-racial society. A visit was made to the White House and it was suggested to President Harrison that he set aside the Oklahoma Territory for Negroes.**
   (Benjamin Quarles, The Negro in the Making of America, pp. 156-190.)

2. **In the first fifty years of the 20th century the following black men were among those espousing Black Power:**
   a. Monroe Trotter
   b. W. E. B. DuBois
   c. Marcus Garvey
   d. Langston Hughes
   e. A. Philip Randolph
   (Francis L. Broderick and August Meier (eds.), Negro Protest Thought in the 20th Century, Docs. 5, 10, 15, 26.)

3. In 1905, W. E. B. DuBois organized his own direct militant action group in which he favored immediate social and political integration. In opposition to Booker T. Washington, DuBois called for the higher education of a Talented Tenth of the Negro race. He organized Negro professionals and intellectuals into a protest group, the Niagara Movement. This group demanded abolition of all distinctions based on race and color.

   > "We repudiate the monstrous doctrine that the oppressor should be the sole authority as to the rights of the oppressed." Niagara Movement Platform.
   > (Ibid., Doc. 8, p. 51.)

4. In 1919, rioting and race wars in which whites were slaughtering blacks spread throughout the country. This was known as the "Red Summer." The despair among Negroes gave Marcus Garvey the opportunity to build a mass movement among American blacks. He preached "Africa for the Africans." He glorified everything black and organized hundreds of thousands of Negroes in a Black Nationalist movement.
(Ibid., Garvey, "The Challenge of Black Nationalism," Doc. 14, pp. 82-90.)

5. The struggle for Civil Rights in the 20th century emerged on a nation-wide basis with the formation of the NAACP in 1909 and the Urban League in 1910.

Suggested Activities:

1. From current news select articles for your bulletin board discussing Negro militancy.

2. Read and discuss the documents noted in the contents of this section from Negro Protest Thought in the 20th Century, Broderick and Meier (eds.).

ADD YOUR OWN ACTIVITIES

SUB-IDEA VII:

The Negro contributed to America's cultural heritage.

BEHAVIORAL OBJECTIVE:

In order to develop insight into the important cultural achievements of the Negro, the teacher should locate samples of Negro music, poetry, prose, art, folklore, and literary works. The teacher should be able to compare these works with traditional American cultural accomplishments.

C O N T E N T

1. **We must understand the historical struggle of the African-American. He was forced to declare his Americanism and denounce his African background.**

> In the evaluation processes of this country, then, the past counts more heavily than is realized, from which it follows that the extent to which the past of a people is regarded as praiseworthy, their own self-esteem will be high and the opinion of others will be favorable. The tendency to deny the Negro any such past as all other minority groups of this country own to is thus unfortunate, especially since the truth concerning the nature of aboriginal endowment, and its tenaciousness in contrast with other cultures, is not such as to make it suffer under comparison. The recognition by the majority of the population of certain values in Negro song and Negro dance has already heightened Negro self-pride and has affected white attitudes toward the Negro. For the Negro to be similarly proud of his entire past as manifested in his present customs should carry further these tendencies.
> (Melville J. Herskovits, The Myth of the Negro Past, p. 299.)

> The opinion represented by one group is that colored people should undertake to conform in every respect to the culture about them, while another group holds that they should develop their own unique culture...it should be added that these two theories have been present since the Negro began to assert himself as a free man in this country, but have received new accentuation by the so-called renaissance of Negro artists and thinkers.
> (Francis L. Broderick and August Meier (eds.), Negro Protest Thought in the 20th Century, p. 97.)

Langston Hughes said:

> We younger Negro artists who create now intend to express our individual dark-skinned selves without fear or shame. If white people are pleased we are glad. If they are not, it doesn't matter. We know we are beautiful. And ugly, too. The tom-tom cries and the tom-tom laughs. If colored people are pleased we are glad. If they are not, their displeasure doesn't matter either. We build our temples for tomorrow, strong as we know how, and we stand on top of the mountain, free within ourselves.
> (Ibid., Langston Hughes, Doc. 15A, p. 97.)

2. Persons of African descent have made great contributions to this nation and to the world. In literature, for example, there are Richard Wright, Langston Hughes, and Gwendolyn Brooks; the theatre gives us Canada Lee, Ethel Waters, and Katherine Dunham; in music, we have Louis Armstrong, W. C. Handy, and Marian Anderson. These are but a few of the names of distinguished Americans who have left their mark upon us.

3. The Afro-Americans are not culturally deprived and the knowledge of the contributions of black Americans will dispel this stereotype.

Suggested Activities:

1. Visit the Museum of Afro-American History, 3806 S. Michigan Avenue, Chicago, Illinois.

2. Discuss the concept of cultural deprivation in light of the contributions of Afro-Americans. Use books of Negro art, poetry, short stories, novels, and plays.

3. Invite black teachers who have expertise in art to display their work. Have the school's art department compile such a list.

ADD YOUR OWN ACTIVITIES

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SECTION III

STUDENT RESOURCE MANUAL

(For Teacher Use Only)

There is on the next page of this section a summary page which lists the Main Idea and all the Sub-Ideas developed for the entire Student Resource Manual. After this summary page, each of the Sub-Ideas is presented in sequential order. First in the sequence, then, is the Sub-Idea, followed by a Behavioral Objective and Suggested Activities.

THE NEGRO IN AMERICAN HISTORY

MAIN IDEA: Traditional American history and culture perpetrates destructive myths concerning Negroes. An eradication of such myths offers necessary attitudinal changes and leads to meaningful classroom actions.

Sub-Ideas:

I. The Revolutionary War--its spirit and documents--did not provide freedom and independence to all who lived in America.

II. In order to change the traditional myth that slaves were lazy, docile, and childlike, the institution of slavery must be viewed as destructive to all Americans.

III. Contrary to popular belief, Negroes contributed greatly to gaining their own freedom.

IV. There is a continuing myth that Negroes were happy with slavery and reluctant to receive freedom. However, some of the events of history prove that the Negroes worked for political freedom, enjoyed it, and in the process contributed to their own people and to the nation.

V. It has been assumed that slavery cast no shadow on American thinking in the 20th century.

VI. The ideas behind the Civil Rights movement, the Separatism movement, and the Black Power movement are not new. Much of what we see today in these philosophies existed in earlier times in the Negroes' struggle for freedom.

VII. The Negro contributed to America's cultural heritage.

SUB-IDEA I:

The Revolutionary War--its spirit and documents--did not provide freedom and independence to all who lived in America.

BEHAVIORAL OBJECTIVE:

After reading and studying the Declaration of Independence and reading accounts of slavery written at this time, the student should be able to recognize differences between documents and conditions of life.

Suggested Activities:

1. Read and discuss Amos Fortune, by Elizabeth Yates. Design a bulletin board which demonstrates the contrasts between the life of Amos Fortune and the documents of this time.

2. Read and discuss the Declaration of Independence as it relates or does not relate to the black people in America.

3. Discuss the constitutional concept of three-fifths of a man. In a census, five Negro men equal three white men.

4. Read aloud Frederick Douglass' "Fourth of July Speech." Discuss its relevancy for today and why Douglass felt this way. (Use the book, In Their Own Words, Meltzer (ed.), pp. 124-25.)

5. Read and discuss Benjamin Banneker's letter to Pres. Jefferson. (Use the book, In Their Own Words, pp. 13-16.)

6. Read and discuss appropriate sections of They Showed the Way, by Charlemae Rollins.

ADD YOUR OWN ACTIVITIES

SUB-IDEA II:

In order to change the traditional myth that slaves were lazy, docile, and childlike, the institution of slavery must be viewed as destructive to all Americans.

BEHAVIORAL OBJECTIVE:

After hearing accounts of slavery from books and poems, you should be able to list four harmful effects of slavery.

Suggested Activities:

1. Read Harriet Tubman: Conductor on the Underground Railroad by Ann Petry. Either illustrate or dramatize sections of this book.

2. Read and discuss in depth The Life and Times of Frederick Douglass, particularly his life as a slave child. (Use F. Douglass, Lillie Patterson, and other appropriate grade level stories of his life.)

ADD YOUR OWN ACTIVITIES

SUB-IDEA III:

Contrary to popular belief, Negroes contributed greatly to gaining their own freedom.

BEHAVIORAL OBJECTIVE:

After hearing the life story of many Negroes who worked to gain freedom, you should be able to recount the story you find the most exciting.

Suggested Activities:

1. Display pictures of Daniel Walker, Frederick Douglass, and Nat Turner.

   Ref: Langston Hughes, Famous American Negroes
   Dobler and Toppin, Pioneers and Patriots
   Bontemps, Story of the Negro Struggle for Freedom and Rights

2. Locate a photographic record of the Civil War and display it to the class and discuss.

3. Select a character and dramatize an event in his life. Use the book, They Showed the Way by Rollins, to read and discuss the lives of the following men who reacted against slavery:

   a. Joseph Cinque
   b. Frederick Douglass
   c. Gabriel Prosser
   d. Robert Smalls
   e. Nat Turner

4. Study Frederick Douglass as part of Lincoln's birthday celebration during February.

ADD YOUR OWN ACTIVITIES

SUB-IDEA IV:

There is a continuing myth that Negroes were happy with slavery and reluctant to receive freedom. However, some of the events of history prove that Negroes worked for political freedom, enjoyed it, and in the process contributed to their own people and to the nation.

BEHAVIORAL OBJECTIVE:

Given several books about Negro leaders and Reconstruction, you should be able to select points indicating how Negroes contributed to political freedom.

Suggested Activities:

1. Read the life of the following men and make a report (either verbal or written) to the class. (Use the book, Great Negroes--Past and Present by Russell Adams.)

   a. John Mercer Langston: U.S. Congressman from Virginia
   b. Blanche K. Bruce: Senator from Mississippi
   c. Robert B. Elliott: U.S. Congressman from South Carolina
   d. Richard H. Cain: U.S. Congressman from South Carolina
   e. John R. Lynch: U.S. Congressman from Georgia
   f. Jefferson Long: U.S. Congressman from Georgia
   g. Hiram Renels: U.S. Senator from Mississippi
   h. James T. Rapier: Congressman from Alabama

2. Construct a time line on the bulletin board dating from 1865-1965 marking events of Negro contributions to American society.

3. Dramatize Frederick Douglass' "Men of Color to Arms" speech. Attempt to understand why Negroes were so anxious to fight in the Civil War. (Use In Their Own Words, pp. 154-56.)

ADD YOUR OWN ACTIVITIES

SUB-IDEA V:

It has been assumed that slavery cast no shadow on American thinking in the 20th century.

BEHAVIORAL OBJECTIVE:

Drawing upon your knowledge and study of conditions of slavery, you should be able to understand the problems of race relations today as they were rooted in slavery.

Suggested Activities:

1. Read the life of Booker T. Washington. Discuss why he has been offered as the only Negro hero.

2. Trace legislative, executive, and judicial decisions affecting the Negro from 1896 to 1954.

3. Discuss recent Civil Rights bills and why they were necessary.

4. Discuss Negro cowboys and why they were not included in history. (Negro Cowboys, Durham and Jones; "Tuesday Magazine," Chicago Sun-Times Supplement, January, 1966.)

5. Discuss the March on Washington in 1941 and A. Philip Randolph and relate it to the 1963 and 1968 marches. (Unfinished March, Drisko and Toppin; Time of Trial--Time of Hope, Meltzer and Meier.)

6. Discuss the Negro in all of the major wars and why he has not been included in history. (Time of Trial--Time of Hope.)

ADD YOUR OWN ACTIVITIES

SUB-IDEA VI:

The ideas behind the Civil Rights movement, the Separatism movement, and the Black Power movement are not new. Much of what we see today in these philosophies existed in earlier times in the Negroes' struggle for freedom.

BEHAVIORAL OBJECTIVE:

In light of the fact that you are exposed daily through the news media to the present Negro struggle for equality, you should be able to understand that this movement did not begin in 1954.

Suggested Activities:

1. Read about Marcus Garvey and find and discuss events today which remind you of his movement.

2. Read and illustrate the story of Dr. W.E.B. DuBois and the Niagara Movement and the beginnings of the NAACP. (Negroes Help Build America, by Madeline Stratton.)

3. Discuss what Black Power means to you; relate this to other black men you have studied. (See manual on "Black Power"). Invite a member of the Black Power movement to speak to your class.

4. Discuss the founding of the NAACP in 1909. Invite local members of NAACP to speak.

5. Do a bulletin board display illustrating the slogan "Black Is Beautiful."

6. View film strip "Negro Faces 20th Century."

7. Collect current news articles discussing Negro militancy for your bulletin board.

ADD YOUR OWN ACTIVITIES

SUB-IDEA VII:

The Negro contributed to America's cultural heritage.

BEHAVIORAL OBJECTIVE:

Given the facts about the omission and distortion of Negroes to our cultural heritage, you should become familiar with the contributions of black people in the areas of art, music, literature, theater, education, religion, sports, inventions and government.

Suggested Activities:

1. Visit the Museum of Afro-American History, 3806 S. Michigan Avenue, Chicago, Illinois. Display sets of the art works of such black artists as Charles White and Margaret Burroughs. Discuss the life of Henry O. Tanner.

2. Discuss the lives and display portraits of the following:

   a. Music:
      W. C. Handy - Father of Blues
      Louis Armstrong - The Jazz Ambassador
      Marian Anderson - The Century's Contralto
      Paul Robeson - A Baritone to Remember
      Duke Ellington - The Maestro
      Count Basie - Great Band Leader
      Harry Belafonte - Folk and Calypso Singer
      Mahalia Jackson - Spiritual Singer
   b. Theater:
      Ira Aldridge - Black Tragedian
      Bert Williams - A Comedian's Comedian
      Paul Robeson - America's Renaissance Man
      Sidney Poitier - Recent Actor
   c. Education:
      Mary McLeod Bethune - Educator
      Carter G. Woodson - Father of Negro History
      W. E. B. DuBois - Scholar, Spokesman, Writer
      Booker T. Washington - Educator
      Charles S. Johnson - Educator, Social Scientist
   d. Religion:
      Martin DePorres - A Sainted Life
      Martin Luther King - Civil Rights Leader
      Richard Allen - Founder of African Methodist Episcopal Church
      Adam Clayton Powell, Sr. - Builder of America's Largest Congregation

e. Sports:

Jackie Robinson	Jessie Owens
Althea Gibson	Joe Louis
Willie Mays	Mohammed Ali (Cassius Clay)
James Brown	Charles Stifford
Arthur Ashe	Oscar Robertson
Wilt Chamberlain	Floyd Patterson
Ernie Banks	Jack Johnson
Hank Aaron	

f. Science and Industry:

Daniel Hale Williams - Heart Surgeon
Norber Rillieux - Sugar Refining
Jan Matzeliger - Shoe "Lasting" Machine
Charles Drew - Scientist, Surgeon and Blood Bank
Garrett A. Morgan - "Stop" Signal
George Washington Carver - Scientist, Use of Sweet Potato and Peanuts
Benjamin Banneker - Mathematician and Inventor

g. Government:

Marten Delany - Soldier; Judge
Frederick Douglass - Abolitionist
Edward Brooke - U.S. Senator from Massachusetts
Hiram Renels - Ex-Ambassador to Luxembourg
Blanche K. Bruce - Senator from Mississippi; Registrar of the Treasury
Robert Smalls - South Carolina Congressman
Ralph Bunche - United Nations Mediator
Richard Hatcher - Mayor of Gary, Indiana
Carl Stokes - Mayor of Cleveland, Ohio
Thurgood Marshall - U.S. Supreme Court Justice

3. After viewing African art, devise art works of your own in any media.

4. Design African clothing to be worn on a special day at school and learn to play African games.

5. Perform skits of black history, such as "I, Too, Sing America." (written by Beatrice Young, Education Director, Illinois Commission on Human Relations.)

6. Perform a play by a black writer.

7. Use Negro History of Culture Guide by Helen Archibald. Part I, "The African Background," suggests activities.

ADD YOUR OWN ACTIVITIES

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SECTION IV

ANNOTATED LISTING OF UNIPACS

ANNOTATED BIBLIOGRAPHY OF THE

UNIPACS FOR

THE NEGRO IN AMERICAN HISTORY

Political Struggles for Civil Rights

Produced by Annette Grubman

Performance Level: Upper Elementary

This Unipac illustrates the fact that Afro-Americans successfully participated in the legislative branch of our country during the reconstruction period and, in the process, defended the rights of black people.

The Civilizations of Ancient Africa

Produced by Ellen Fitzgerald

Performance Level: Upper Elementary

This Unipac introduces the student to the three major civilizations of Africa which arose before the beginning of the slave trade. It stresses that these civilizations were advanced, had capable rulers, and that they had trading contacts with European civilizations. It also introduces the student to the areas from which slaves were taken.